

MINUTES

OF THE

17  
SIXTEENTH ANNIVERSARY

OF THE

KING'S MOUNTAIN BAPTIST  
ASSOCIATION,

HELD WITH

THESILONICA CHURCH,

CATAWBA COUNTY, N. C.,

September 13, 14, 15, 16, 1867.





## MINUTES.

Friday, September 13th. 1867.

The King's Mountain Baptist Association met this day, on it's Sixteenth Anniversary, with **THE SALONICA CHURCH**, Catawba County, N. C.

The introductory sermon was delivered by Elder J. H. Yarboro, from the 29th verse of the 5th chapter of 2nd Kings.

After prayer by Elder R. Poston, took a recess of an hour for refreshments; after which the Delegates assembled in the house, and Elder C. B. Justice led in prayer, before proceeding to organize the body, Elder R. Poston, former Moderator, called the body to order and nominated Elders L. M. Berry and G. M. Webb as Reading Clerks. A call was then made on the churches for their representation and statistics, which was communicated by letters and minutes by the Clerk.

On motion, the Delegation proceeded to ballot for officers, which resulted in the choice of Elder J. H. Yarboro, MODERATOR, and Elder G. M. Webb, CLERK. The body now being fully organized proceeded to business:

On motion, the correspondence from sister Associations was received as follows, viz:

**BROAD RIVER.**—Elders T. Dickson, M. C. Barnett, and brethren T. L. Mullenax and J. L. Ledford.

**GREEN RIVER.**—Elder C. B. Justice with a package of Minutes.

**CATAWBA RIVER, BETHEL and BROWN'S CREEK.**—No correspondence.

On motion, invited visiting ministers not delegates to seats, and received Elders E. A. Poe and G. C. Rhyne, also Brother William Walker.

Appointed Elders R. Poston, L. M. Berry, and Brother J. R. Logan with the Moderator and Clerk a committee of Arrangements.

Appointed Brethren R. H. McBrayer, J. C. Lattimore, Asa Hambrick with Pastor and Deacons of this Church a committee on Preaching during the Session.

On motion, adjourned until to-morrow morning 9 o'clock. Prayer by Elder M. C. Barnett.

Saturday, September 14th, 1867.

The Association convened; prayer by Elder S. Dickerson. The roll of Delegates was called, and a quorum being present, proceeded to business.

On motion, the committee of Arrangements reported and was discharged.

The Clerk read the Articles of Faith and Rules of Decorum.

The following list of Committees was announced by the Moderator, viz:

1st. On Finance.—D. D. Suttles, J. C. Lattimore and W. H. Carroll.



2nd. On Union Meetings.—D. Setzer, E. J. Lovelace and W. H. Green.

3rd. On Correspondence.—A. A. McSwain, P. R. Elam and S. A. Wilson.

4th. On Sabbath Schools.—L. M. Berry, Wm. Hamrill and John Beam.

5th. On Periodicals.—R. Poston, R. P. Logan and R. Hamrick.

6th. On Domestic Missions.—L. M. Berry, A. Blanton and N. Dobbins.

7th. On Queries.—R. P. Logan, P. R. Elam and R. Poston.

8th. On Re Districting the Association and appointing a place for holding it's next Session.—D. Setzer, William Wesson and E. D. Hawkins.

On motion, the following Brethren were appointed to write to sister Associations, with which we correspond, and Messengers to bear the letters, viz :

Brother J. R. Logan to write to Broad River. Elders A. A. McSwain, G. M. Webb, P. R. Elam, R. Poston and Brother J. R. Logan, Messengers.

Brother W. H. Carroll to write to the Green River. Elders G. M. Webb, J. H. Yarboro, G. W. Rollins, A. A. McSwain and Brother William Hamrill, Messenger.

Elder P. R. Elam to write to the Catawba River. Elders R. P. Logan, P. R. Elam, J. H. Yarboro, L. M. Berry and Brother J. R. Logan, Messengers.

Elder A. A. McSwain to write to Bethel. P. R. Elam, Messenger.

Brother A. C. Irvin to write to Brown's Creek.

On motion, suspended the regular order of business and heard the report on Missions, which was received and the committee discharged, and after consider-

able discussion on the adoption of the report it was rejected by a majority of the body.

Then took a recess of forty-five minutes, after which re-assembled in the house.

On motion, called for, read and adopted the Circular Letter, prepared by Elder R. Poston. Then, on motion, the Association appointed Elders C. B. Justice, M. C. Barnett and E. A. Poe to preach on the Sabbath, in the order of their names. Then elected Elder G. M. Webb to preach the Introductory Sermon next year, and Elder R. P. Logan, Alternate.

On motion, elected Elder J. H. Yarboro to write a Circular Letter for the next Session of this body. Subject:—MISSIONS.

On motion, called for and adopted reports of Committees.

1st. The Committee on Correspondence reported. (See letter A.)

2nd. The Committee on Union Meetings reported that the next Union meeting be held with Double Springs Church, eight miles north-west of Shelby, N. C., commencing on Friday before the 2nd Sunday in August next. Which report was adopted and Elders P. R. Elam, R. P. Logan, R. Poston, A. A. McSwain, G. M. Webb, J. H. Yarboro and Brother W. A. Thompson were appointed to attend said meeting.

3rd. The Committee on re-Districting the Association, and appointing a place for holding it's next Session, reported. (See letter B.)

4th. The Committee on Periodicals reported. (See letter C.)



5th. The Committee on Finance reported. (See letter D.)

On motion, adjourned until Monday morning 9 o'clock. Prayer by Elder P. R. Elam.

Sunday, September 15th, 1867.

The stand was occupied at 10 o'clock by Elder C. B. Justice, followed by Elder M. C. Barnett. After a recess of one hour the stand was again occupied by Elder E. A. Poe, followed by Elder T. Dickson; the weather being pleasant and the congregation large and attentive, the Word of Truth was delivered with energy and great zeal, and it is hoped that some permanent good will be realized from the labors of the day, and may God bless those efforts to the good of souls.

Monday, September 16th, 1867.

The Association met according to adjournment. Prayer by Elder A. A. McSwain. Called the roll of Delegates; a quorum being present, absentees were excused and the body proceeded to business.

1st. Called for reports of committees, when the Committee on Sabbath Schools reported. (See letter E.)

2nd. The Committee on Queries and Petitions reported. (See letter F.)

3rd. Called for and read letters of Correspondence to sister Associations, which were approved, and signed by the Moderator and Clerk.

Brother E. J. Lovelace introduced the following resolution which was adopted:

RESOLVED, That we believe singing to be an important part of public worship,

and for the sake of convenience, as well as uniformity in our churches, we recommend the use of the "Baptist Psalmody" as an excellent collection of Hymns for public and social use.

Upon the subject of Missions Elder R. Poston introduced the following preamble and resolution, viz:

WHEREAS, the work of Missions has been suspended for a time: owing to the desolated condition of our country,

RESOLVED, That we advise our churches, composing this Association, to take this subject into consideration, and send up their free-will offerings for that purpose to the next Session of this body.

On motion, Resolved, That the Clerk have as many copies of Minutes printed as the money on hand will pay for, after retaining ten dollars for his services, in superintending the printing of the Minutes and distributing them among the churches.

Voted a resolution of thanks to the Brethren and friends in the vicinity of The Alonca Church, for their hospitality in entertaining the Association during its session.

The next Session of this body will convene with the church at Mount Paran, twelve miles south-east of Shelby, N. C., (near Whitaker's Mountain,) on Friday before the 3rd Sunday in September, 1868.

After the Journal of proceedings was read and approved by the body, a hymn was sung, and the right hand of fellowship taken, Elder E. A. Pooled in prayer, the Association adjourned.

JAMES H. YARBORO, MODERATOR.  
G. M. WEBB, Clerk.



## A

**Report of the Committee on Correspondence.**

Your committee submit the following report, viz:—In as much as we have received no letters by the hands of messengers, we have nothing upon which to base a report. We, therefore, recommend the Association to continue to correspond with the Associations with which she formerly corresponded. Resuming correspondence with Catawba River Association. We further recommend, that Messengers appointed by this body be faithful in attendance, believing that a faithful correspondence will be attended with great good. Respectfully

A. A. McSWAIN, Chairman.

## B

**Report of the Committee on Redistricting the Association, and Appointing a Place for its next Session.**

Your committee submit the following report:—All the churches East of the Morganton or Post Road, shall compose the 1st District.

All the churches West of said road and East of First Broad shall compose the 2nd District.

All the churches West of said river and East of Sandy Run Creek, shall compose the 3rd District.

All the churches West of said Creek shall compose the 4th District.

Your committee also recommend that the next session of this body be held with the church at Mount Paran, 12 miles south-east of Shelby, N. C., (near Whitaker's Mountain,) at the usual time.

D. SETZER, Chairman.

## C

**Report on Periodicals.**

Your committee on Periodicals submit the following:—The "Biblical Recorder," printed at Raleigh, N. C., is a most excellent denominational paper,

and merits the patronage of every Baptist in the State.

R. POSTON, Chairman.

## D

**Report on Finance.**

Your committee on Finance report, the amount sent up from the churches for printing Minutes is \$9.35 in specie and \$35.00 in currency. Submitted.

D. D. SUTTLES, Chairman.

## E

**Report on Sabbath Schools.**

Your committee on Sabbath Schools, do hereby report that instead of doubling our zeal and energies, relative to Sabbath Schools, we have to deplore the sad declination of that important institution and we would urge upon our churches the speedy organization of a Sabbath School in every church belonging to this Association, as we consider it one of the great means to check vice and immorality among the rising generation; and to disseminate religious knowledge among the children of our Association. Submitted.

WILLIAM HARBILL, Chairman.

## F

**Report of Committee on Queries.**

Your committee on Queries submit the following as their report;

QUERY—What is the proper course to be pursued by the churches composing the King's Mountain Association now in Union, in reference to certain excluded members irregularly received of each division of the Association, without letters of dismission.

ANSWER—We advise such churches to rescind their acts in the reception of such members; also, we advise churches which have excluded members upon difference of opinion and not for acts of immorality to rescind such acts of exclusion. Respectfully submitted.

R. P. LOGAN, Chairman.



**The King's Mountain Baptist Association.---To the Churches in Union, sendeth Christian salutation :**

DEARLY BELOVED BRETHREN ;

In compliance to an act of the last year's Council, we address you a short Circular upon the subject of Temperance.

In writing upon a subject that has employed, both the talent and the pen, of so many wise and good men, we are at a nonplus, not knowing how to present it in any new light, or add new interests, but perhaps we can stir up your pure minds, by way of remembrance. Temperance, in a scriptural sense, is a principle that acts upon the passions, and so controls them as to keep them in subjection to the laws of moderation and prudence, and by which we are enabled to abstain from all things pernicious, and to use in moderation, all things lawful and expedient; in doing of which, it acts in such a close connection with the other christian graces that the apostle Peter would have those who had escaped the corruption, that is in the world, through lusts, to add it, (in common with the other graces,) to their faith, when he says, "And beside this, giving all diligence, add to your faith virtue, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity," these all being so dependant, one upon the other, that no one of them can have its perfect work without the others, and as faith sweetly works by love, and purifies the heart, so temperance gently works by moderation, and

prudence, and governs the passions, and as faith operated upon the mind, in renovating our natures, so temperance acts upon the passions in regulating our actions. The observance of temperance is one of the works of which James speaks when he says, "Show me thy faith without thy works, and I will show thee my faith by my works," again, "As the body without the spirit is dead, so faith without works is dead," also, while it is the business of faith to control the outward man, and we are not to be judged according our faith, but according to our works, therefore, it is by works that faith is made perfect. Temperance is both a principle and a virtue for while Peter speaks of it as a principle, Paul speaks of it as a virtue, and as one of the fruits of the spirit, for he, after pointing out to the brethren at Galatia, the manifest works of the flesh, such as emulations, strife, hatred, murders, drunkenness and such like deeds of unbridled sensual indulgencies, adds, that they that do such things, shall not inherit the kingdom of heaven, but the fruits of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and says, against such holy dispositions there is no law; hence as a principle, it acts upon the passions, and produces moderation and prudence. As a virtue, it is the effect of an action made upon the passions by moderation and prudence, and is tantamount to society. Having thus in a few words defended this complex term, we would say, we should not have such contracted views of temperance as to think it respect the appetite only; we are striving for the mastery



over all our sensual propensities, and they may obtain an incorruptible crown. Temperance was honored by the example of our Savior who, also, taught it by precept, and after speaking of the last day, and of the final dissolution of all things, says:—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares," again, he reproves the Pharisees for their intemperance and hypocrisy and said, "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of law, judgment, mercy and faith, these ought ye to have done, and not to leave the other undone; ye blind guides, which strain at a gnat and swallow a camel, ye make clean the outside of the cup and platter, but within they are full of extortion and excess." The apostle Paul would recommend this principle to Titus, when he said; "But speak thou the things that become sound doctrine, that the aged men be sober, grave, temperate; likewise, exhort the young men to be sober minded, for the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodly and worldly lusts we should live soberly, righteously, and and godly, in this present world." The apostle Peter insists upon the practice of this virtue, saying for the time past

of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; and again, he says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." We are also admonished, in the exercise of prudence, to abstain from all appearance of evil, and to let our moderation be known unto all men. Many other scriptures might be adduced to sustain this principle, but we deem it unnecessary, and would now urge the necessity of the observance of this principle upon all men; and especially the young, as a safeguard against the baneful influences of turbulent passions, it is both the ornament and the defence of the christian, and is requisite in every situation and in every enterprise, and upon all occasions; without it, we are exposed to all the merciless waves of intemperance, without an anchor. [Let us, therefore, "use this world as not abusing it," showing all good fidelity, that we may adorn the doctrine of God our saviour, in all things, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ. Brethren, we commend you to God, and to the word of his grace, who is able to build you up and give you an inheritance with them that are sanctified.]



